

NOV 23 1945

Hydaburg, Alaska, November 14, 1945.

The Reverend J. Earl Jackman,  
156 Fifth Avenue,  
New York, N. Y.

Dear Mr. Jackman,

This report will cover only the first 15 days of the month of November but they were days of new sceneries and new experiences, days of bidding farewell and of meeting new friends, of leaving behind familiar faces and going into a new land, "a land which I will shew thee".

We left Emery on Wednesday noon, October 31, and in 48 hours traveled to Seattle. Having arrived there I made an appointment with Mr. Howell in order to arrange for the steamer tickets for which Mr. Howell paid. He also helped us in securing from Sears Roebuck 2 beds and an extra mattress for the manse in Hydaburg. Neither has arrived here at this writing. To us it was a very pleasant experience to have met Mr. Howell.

Monday morning, November 5, we left Seattle - or almost did not leave. A rather arrogant Canadian customs official was not satisfied with our identification papers such as I had them and refused to let us go on the boat holding us to the very last moment when I was able to produce my citizenship papers. Had it not been for the kindness of the steamship company officials we would simply have been left behind, they held up the departure of the ship for about ten minutes. It would be well to instruct people going to Alaska to have with them whatever papers are needed for identification, they are needed again upon entering Alaska at Ketchikan; it will prevent hardships and disappointments.

Upon our arrival in Ketchikan we were very graciously received by Mrs. V. Swanson and Mr. Freeman who were at the dock waiting for us. Later we met Mr. Swanson on his boat loading building material for the new manse in Craig. We also met Mrs. Freeman in her home where we all had a meal before we proceeded to Hydaburg.

We arrived here on Friday evening, November 9, at about 8.30 and with the untiring help and assistance of the Swansons established ourselves as best we could in the manse. Our freight has not arrived here as yet nor did we discover any trace anywhere en route and we manage to get along with what we have, which is not very much.

We have already spent one Sunday with the people of Hydaburg and it will remain with us as a memorable experience. In the morning I spoke to the congregation on the words in Exodus 33, 13-16. "Lord, if thy presence go not with us, carry us not up hence - my presence shall go with thee, and I will give thee rest". The Sunday School met in the afternoon as is their custom here and in the evening we met again for a song service and an evening meditation. A large group had assembled. I used the Apostle Paul's word to the Corinthians, I/ch. 3,9. "We are labourers together with God". One of the elders, Mr. Edenso, introduced me to the congregation, conducted the service, called on several of the people for prayer and admonished the boys and girls who occupied the first three pews in the front to sit quietly and listen carefully before I began to speak. He himself sat down with these youngsters exercising a calming influence. The heart-warming, sincerely original way, the earnestness in which the services were conducted and with which the people participated impressed us more than anything else. I can not help but feel that these people have grown up in a sound spiritual atmosphere and have themselves well in hand, but that they also deeply appreciate

any spiritual encouragement and edification they can get. I am certain that much of this sound spiritual condition among the people is due to the untiring efforts on the part of Mr. and Mrs. Swanson who serve so unselfishly and unassumingly and who have prepared a way for us to the hearts of these people. We can discover the traces of their work everywhere.

Naturally, the town, the life of the people, the church and the manse are altogether different from what we are used to, it couldn't be any other way. But in the service of the Master we do not stress the things in which we differ but we emphasize the things in which we are one, in which we can work together. I know, much needs to be done as far as the physical equipment is concerned and also in regard to the spiritual life of the congregation and many of these things can not be done in a month or not even in a year. Patience with native habits and customs is necessary lest undue and hasty judgements spoil or even make impossible a satisfactory cooperation. Meanwhile we need time to enter into the ways and thoughts of the people to feel our way forward into their hearts and into their confidence.

~~The manse~~ also very definitely needs looking after. It may be well enough for Alaska standards but it is not that from the point of view of health and sanitation as long as mice and rats can roam freely over the house, where the cold, damp air constantly forces itself inside through flimsy walls and ill-fitting doors. It is evident the Swansons did very much to improve the property and maintain it against the inroads of the climate, especially the rains. Heat escapes everywhere as fast as it can be produced especially through the ceiling which in some rooms is wood panel work. There are no rooms upstairs, there is not even a floor, just a number of planks and boards put down loosely. Just now it seems to be one of those proverbial attics where almost anything may be found. My suggestion would be that if any appropriations can be had at all in the near future for improvements of the manse it should be insulation material of both kinds, the rockwool in bags and the sheets for walls and ceilings. I would also like to build two rooms upstairs to accommodate our children since there is only one bedroom in the house. Martin and Bernard have gone to Sitka and at the moment we are not pressed for sleeping space, but our two other children have to use the couch in the frontroom as their bed which arrangement isn't quite satisfactory. I spoke to Mr. Swanson about these matters and he agreed that I should write to you rather than have it go through his committee and the Presbytery and a long delay. Paint and varnish are also desirable items to preserve the house inside and outside. These latter items may be gotten here as far as I know, but the other materials would have to come from Ketchikan and insulation from the States. It can not all be done at one time but whatever can be done at this time or in the near future, or at any time for that matter, will greatly contribute toward the missionary's peace of mind and comfort. Let me hasten to add that I am not looking for a life of ease and comfort. That will have time in twenty years from now. But an efficient and comfortable home is a great time saver. There are still many little things in Alaska life which are rather time-consuming but which have to be done just the same.

Respectfully submitted,  
and with cordial greetings,

sincerely yours,

Alvin E. Gall.

NOV 23 1945

Alaska

Statement to the Treasurer of the Board of National Missions,  
156 Fifth Avenue,  
New York 10, N. Y.

The Reverend J. Earl Jackman,  
Secretary,  
Unit of Work in Alaska.

Paid by Rev. Alwin E. Gall for

Freight from Emery to Ketchikan 1820 lbs.	\$80.25.
Board pays full rate on 1200 lbs.	\$53.82
half rate on 620 lbs.	13.21
	\$67.03

Train fare from Emery to Seattle,	
3 full fares	\$123.06
1/2 fare	20.52
1 clergy fare	30.76
	\$174.34

Meals en route and in Seattle, 5 days for 6 persons, \$ 35.00

Transfer and storage of baggage in Seattle, \$ 6.96

Hotel in Seattle, 3 days for 6 persons,	\$ 27.59
total	\$310.92

Received from Treasurer, Board of Nat'l. Missions, \$250.00

Balance due Rev. Alwin E. Gall, Hydaburg, Alaska

\$ 60.92 = Al's  
11/27/45  
asked for ch  
Rev. Alwin E. Gall personally  
Hydaburg, Alaska  
Nov 14, 1945

Hydaburg, Alaska,  
November 14, 1945.

November 27, 1945

VIA AIRMAIL

The Rev. Alwin E. Gall  
Hydaburg, Alaska

My dear Mr. Gall:

Thank you for your letter of November 14th telling us about your trip and the new experiences which are awaiting you in Hydaburg. We know that many adjustments will have to be made but your letter reveals the right kind of spirit in being willing to meet those adjustments and go along with the Church and community.

We are asking our Treasury Department for a check for \$60.92 to reimburse you for the balance of your expenditures on the trip. We shall settle with Mr. Howell for the tickets and the furniture which you purchased in Seattle.

Sorry to learn that your freight has not arrived but hope that you will get it soon. We want you to be settled as early as possible and make yourselves at home.

We regret that you did not find the manse in better condition for occupancy by your family. We understood that there were two rooms on the second floor of the manse which could be used but needed some repairs. We shall want to cooperate with you in making the manse a comfortable place for the family.

We are glad to have you write very plainly concerning the situation as you found it. May we say to you at the beginning of our relationships that we want from you a full consecrated ministry. In light of this we want to do our part in providing a comfortable home for your family and in paying you a salary which will meet the moderate needs of the family. To that end we feel that you can proceed to the extent of about \$300. for repairs on the manse. From your description this may not be sufficient but from the amount of money available at the present writing we can assure you of this amount. If a few months later more money becomes available, we will be willing to consider the possibility of a larger amount for repairs. You have indicated your willingness to do the work and fix the house up for the family and we want to indicate our willingness to provide the materials for you to that end. You can proceed with the purchase of materials and forward the bills to us or at your request we will forward the amount to you and you can give us an accounting of it later as you spend it for the repairs on the house. Your plan for some insulation as well as for closing up the holes

Page #2

The Rev. Alwin E. Call

November 27, 1945

is a good one. It will save you money in heat and will also put our manse in better condition.

Sorry that you had difficulty getting through the customs. This is the first report of this kind which we have had.

We are glad that you had the opportunity of being with The Freeman's and The Swanson's when you entered the Territory. It is always better for our missionaries to know some of the others when they first come in. It makes the whole situation more friendly.

May we ask you to give my greetings to Mr. Edenso and the Hydaburg people? We hope for all of you a great ministry together for the benefit of the Church and community.

Regular report forms have been sent to you from the office. These forms should be made out on the fifteenth of each month. The statistics in the form should be the ones for the preceding month and your salary voucher signed in ink should call for the salary for the month in which you making out the report form. For instance in making out the form on the fifteenth of December the statistics should cover your services for November and your salary voucher should call for December's salary. The amount included in the vouchers would be the amount which you receive from the Board. The Church is supposed to pay their part of it to you directly and you will enter that in one of the spaces provided for it on the face of the report. We want information for every space for which you have it. This helps us to know that all of our relationships with the Church are continuing according to agreement.

We are sending you under separate cover a statement of the relationship of the Board to the local Church and several copies of the statement on the use of the Princeton-Hall. It will be helpful to our work if we can have all these things understood by all of us who are concerned with them.

Your first few days or even weeks will be times of adjustment but we know that you, under the guidance of God, are equal to these things. We shall be praying for your success and hope the Lord will use you to gather your people close to Him.

Cordially yours,

J. Earl Jackman, Secretary  
Unit of Work in Alaska

JEJ:FK

11/27/45 sent under separate cover:

1 copy Local Ch in Alaska

3 - its statement of Policy of P.H.

MAR 19 1946

Additional report for the month of February.

The month of February, 1946, will long be remembered in Hydaburg.

At the beginning of the month, early one morning a young man came to my door. Weary looking, with disheveled hair. I found out later that he had spent most of the night in the church praying to God for forgiveness. It was a strange combination of sin-consciousness, deranged mind, the effects of alcohol, and venereal disease, to say nothing of ~~of~~ the very pitiful family background. I tried as best I could to show him the way of salvation through God's Word, prayer, explanation and encouragement. But his mind would not let him find what the heart was asking for. He came to me 23 times in two days, day and night. The city officers had to put him up in the city jail. I visited him there several times. A prayer-meeting in the jail one Sunday evening after the service will be an unforgettable experience to the many who took part in it. Territorial Law had to take him in a few days after this and he is now confined to an insane asylum, still remembered by us at our prayer-meetings.

Another son of the community, about ready to be discharged from military service in the north, was severely burnt in a boat explosion while on duty. For a week he was between life and death; his parents hastened to his bedside but while yet on the way were informed of the son's passing away. A brother, also in military service in the north was able to be at his brother's bedside at the time of his death.

A third son, the son of one of our elders, was discharged from service and his way home from Anchorage. He was a passenger on the ill-fated "YUKON", lost everything he had but was himself saved from the icy waters.

While the community, deeply sympathetic, followed these sad dramas ~~ward~~ was received from Prince Rupert, B. C., that another returned son of Hydaburg on his way home and to be discharged, was taken off the boat at Prince Rupert and shortly afterwards passed away in the U. S. Army post hospital there. He came all the way from India where he had served his country and almost at the very threshold of his home he suddenly passed away.

The whole community was profoundly touched by this double entrance of death when two days later we were informed that another, an older member of the congregation had passed away at the hospital in Ketchikan. This announcement shook us all to the very core since almost every family in town was affected by these deaths.

During all this time we followed the family mentioned above who were on their way home with the body of their son, from Anchorage to Ketchikan, to Hydaburg. A boat from Hydaburg went to Ketchikan to get the body and the members of the family. The weather was very stormy and the sea very rough. The boat failed to return at the given time, it was said to be overdue and we feared for its safety. Radio messages were sent and the Coast Guard was notified. Two other boats went out from Hydaburg to search.

But while we waited for their return from the south, three other boats came into town from the north, the first one in very great haste, blasting its horn four times. A dreadful signal! It meant death, death by accident! We stood there at the dock ready to receive almost any message no matter how sad - from what was behind us. When the boat at last came within shouting distance we were told that --- drowned early this morning in Craig, seemingly by accident! We were terribly stunned by the news. He was a young man, three children, and a faithful wife. A loss to the church as well as to the community. The second boat brought the body; his own boat became ~~its~~ master's pallbearer. The third boat was the M. S. VERMAY with Rev. and Mrs. V. Swanson, both of whom had helped to try to revive the body by artificial respiration, but without success.

All of these happenings looked to us as a very strange but meaningful chain of circumstances. The Lord of Life and Death was knocking very audibly at our doors and we did ask, "Lord, what is it Thou woudst have us hear and do?" - While we so thought and pondered, the other three boats at last came from the south. We were glad that nothing untoward had pappened except that they were held up by the stormy weather and had to put up in sheltered waters until it was advisable

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to proceed.

It is a custom here in Hydaburg that whenever a death occurs - and the natives prefer to keep the bodies in their homes unduly long - that we call for special prayer services almost every evening. Many people, in native fashion like to stop in, to sit silently for a while, several times during the day and so show their sympathy and sorrow. But in the evenings we meet for an hour of prayers and songs, led by the minister or one of the elders or a lady member of the Ladies Missionary Society. These are not formal prayer meetings but earnest, heart-felt and sincere hours of prayer and praise in which very many take a part. It is one of the most encouraging and inspiring affairs I know of. Had it not been for these prayers and fellowship-hours during which we were overwhelmed by the very present help of the Lord, we would have been the most helpless creatures. But sorrow and adversity always have a purpose if they are accepted as coming from the Lord and more than anything else are able to cement a people together. We have learned it. Yes, and there were several testimonies at the open coffins of changed lives and hearts. Be it said to the Glory of the Lord!

Four deaths in less than a month in a community the size of Hydaburg can not help but stir every soul to its very depth.

Unfortunately, as far as the immediate family is concerned, Mrs. Gall had to be taken to the Ketchikan hospital by plane on a stretcher last Wednesday, March 13. Having recovered very splendidly from an attack of "flue" two weeks ago she became ill very suddenly last week with a very painful case of "phlebitis". Since we have no doctor here nor satisfactory arrangements to care for patients, we thought it best to have her under medical care and supervision rather than risk complications and other ill effects. The natives, both women and men, volunteered to make her ready on the stretcher and carry her to the landing float of the plane, also showed a most beautiful spirit of love. We did not realize that they had taken us so much to their heart, even to the extend of donating money for the plane fare without my knowledge. It was a great help for dark moment. We pray to the Lord above us that He may in an abundant measure restore strength and health to those in need.

Rev. Alwin E. Gall.

JUL 3 1946

Hydaburg, Alaska, June 22, 1946.

The Board of National Missions,  
Unit of Work in Alaska,  
Rev. J. Earl Jackman, Secretary,  
156 Fifth Avenue,  
New York 10, N. Y.

Dear Dr. Jackman:

Allow me to give to you an account of the funds allotted for the improvement of the manse in Hydaburg. The bills marked paid are enclosed.

Received from the Treasurer, Board of Nat'l. Missions, \$250.00

Paid out by Rev. A. Gall to:

Sears, Roebuck and Co.  
Montgomery, Ward,  
Ketchikan Spruce Mills  
Hydaburg Trading Co.  
Freight charges

\$106.19 of bill  
16.87 of bill  
31.16 of bill  
25.48 of bill  
31.25 of bill  
55.15 of bill  
total \$266.10 of total

7/8/46 bills  
sent to Rev.  
see copy see  
Hydaburg  
file

Material donated by Rev. A. Gall, amount \$10.17. — R

Yet to be secured but has not been obtainable for the last four months, from the Ketchikan Spruce Mills, flooring. Approximate value \$25.00 plus freight; also two windows for second room, from Montgomery Ward, approximate value \$10.50, plus freight.

One room I have been able to finish sufficiently for the boys to move in although some painting and finishing has to be done. During the summer I shall be able to finish the second room with what material I have. Mr. Verne Swanson has loaned me enough flooring to enable me to cover the floor of one room. As soon as I get my order I will have to repay him. I have ordered flooring in Ketchikan last February but have not been able to get it. It is a part of our agreement that all my labor is donated. I am perfectly willing to do this for the church. Other insulating work in the manse will be done during the summer. — I have also spent one full day recently repairing some of the very dilapidated chairs of the manse, the only ones we have, partly for reasons of personal safety and partly for reasons of prestige of the Board of National Missions. It hurts our pride sometimes to have to apologize to people coming to see us not to be able to offer them something safer, to say nothing of comfort. If at any time in the future an appropriation is obtainable to secure a few chairs and a dining room set, it will be very gratefully accepted.

May I also inform you that we have decided to risk installing an electric, automatic water pump and have ordered it recently. Since in a way it is a risk we decided to pay for it ourselves. The very low voltage of our Hydaburg electric supply has a tendency of burning out motors, but we use motors in other household utensils and have to take this risk and are willing to take it with the water pump also. The reason why we have decided to install a pump is that it is just too much pumping by hand to supply all the water for cooking, washing, bath and stool. Mr. Swanson has installed a 200 gallon rain water emergency supply tank in the backroom. But for some unknown, almost miraculous reason in Alaska it has not rained much during May and June and that water supply, mostly used in the bathroom, is out of question and has to be supplied in some other way, hence the new pump. If it is a success and the Board of National Missions feels inclined at some later date to compensate us for it arrangements may be made accordingly.

Hoping that this report is acceptable,

and with very best wishes, I am sincerely yours,

*Alvin E. Gall.*

AUG 14 1946

Hydaburg, Alaska, August 8, 1946.

The Board of National Missions,  
Unit of Work in Alaska,  
J. Earl Kackman, Secretary,  
156 Fifth Avenue,  
New York 10, N. Y.

Dear Dr. Jackman:

For your recent letter and the checks of \$250.00 whci I have received some time ago allow me to express to you our sincere thanks, Mrs. Gall joining me in this. We were very agreeably surprised at the generosity and the promptness with which my suggestions were met. It is deeply gratifying to know with what sympathetic understanding the Board of National Missions, and particularly the Unit of Work in Alaska, aids its workers in the field. It is our desire to make the manse of Hydaburg a model home as much as lies within our and the Board's means, to make it a representative example that the church is willing to set the pace in decent and clean living, but also to make it a home in the best sense of that word. We sincerely hope and pray that we may succeed, both, in the physical and spiritual efforts, all the more so because of the very peculiar moral and ethical standards (or the lack of them) of the people here, divorces and illegitimate children, the ease with which parents, literally, give away their children or take in some one else's, the very breakdown of morals among the younger generation, women included, the spineless attitude of the local authorities to deal with any problems arising in the community, and the heartbreaking sight of drunken, staggering men and women in the streets, and the children taking such sights as something inevitable, and last, but not least, the fact that many a man's and woman's highest purpose and ambition seems to be to earn enough money to buy a quart of whiskey and get drunk or spend it foolishly otherwise. It is, as you say, "asking you to do a difficult work in Hydaburg" I never realized that life could be so base and bestial and that so many people could enjoy wallowing in it. Taking all this into consideration one realizes what a mighty fortress for good and Christ-like living the manse and the church have to be, not to give up the struggle, to lower the standards, and to abandon ship!

I am deeply sensitive to the responsibility of spending some one else's money and I shall manage to the best of my ability to administer the additional appropriation. I am taking the month of August as my vacation, and it is not the first vacation spent in renovating a manse. But I am perfectly willing to do it for the honour and spread of the Kingdom.

I am gratefully and sincerely yours,

Alvin E. Gall.

SEP 23 1946

Hydaburg, Alaska, September 18, 1946.

The Reverend J. Earl Jackman, D. D.,  
Board of National Missions,  
156 Fifth Avenue,  
New York 10, N. Y.

Dear Dr. Jackman:

With the enclosed monthly report may I send to you this letter of a more personal note.

At the beginning of the month of August which I took as my vacation month Mr. H. Kittilsby, the manager of the local cannery came to our house and inquired whether I would take the place of a machinist who, because of excessive drinking, was unable to discharge his duties and had quit his job. It was a matter of beginning the next day (August 9,) supervising and running an assembly line making the needed cans during the canning season. Under the circumstances I felt that I should meet the emergency call without having had first your consent or permission. At the same time I was glad and proud - for local prestige - that I was able to meet the need. I have worked there for a month to the satisfaction, I am sure, of the management. It was hard work most of the time and during the rush of the season we worked as many as 21 hours a day.

The remuneration for this work will be about \$300.00, minus the bill for meals which I took at the company mess house, also minus the various taxes, such as withholding, income and social security. Together with over time I may receive around \$250.00. According to regulations of the Board of National Missions I am required to send in the amount to the office. Under the prevailing circumstances I would like to ask your consent in being allowed to keep and use the amount here, for the following reasons. Living costs since the partial discontinuance of the OPA have risen tremendously; we have bought about \$175.00 worth of clothing etc. for the boys going to Sitka; food prices here at Hydaburg have risen very considerably and always are Ketchikan prices plus transportation and commission to Hydaburg. We also would like to buy a small rowboat for family use some day, without which we often feel as prisoners. The cost of one of these boats is in the neighborhood of \$100.00. An outboard motor is a dream of the future involving about \$150.00. Furthermore, I have decided to pay the full amount of \$180.00 tuition for the boys at the S. J. S. since I have come to the conclusion that the standing of "privileged students" of our boys is not a satisfactory arrangement for them nor for the school administration. I also would like to buy a rifle some day to enable me to get a deer once in a while to supply the family larder. - One tenth of the earnings, of course, goes for benevolent causes.

The work at the cannery gave me a very valuable insight into working conditions, racial attitudes (in which the Haida Indians take a very peculiar attitude), and labor problems. We had a group of fine, hard-working and conscientious Philipino workers here whose attitude toward work put every Haida to shame - and made them bitterly jealous. It is hard for the Haidas to admit that they are not able to own as yet the cannery, that they are unable to manage it (or anything else, for that matter), and that they have to import labor to do the work for them. All of which, and many other matters, creates a very tense atmosphere during the canning season. Racial differences and alcohol are the two main irritants during the canning season.

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Feeds  
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for you  
in future

and one has to watch one's every word and step - for even the missionary is identified as an outsider. Although after all is said I can not help but feel that the attitude of the Haidas in race matters grows out more of imaginary situations, of ignorance of true circumstances, of stupidity, than of any real, worthwhile causes. While the white man's behaviour, especially when he finds himself in a position of influence and power, is sometimes highly offensive and provocative, the Philipinos gave absolutely no offense and set a very fine example which the Haidas might well imitate. But they will not, their pride and superiority complex prevents them. Then, we have reason to believe that the natives are overly pampered, especially as far as the local cannery is concerned. They are told over and again that they "own" it, and what a wonderful thing it is that natives own a cannery. But one must not tell them that they haven't paid for it yet and that only by hard work, by managing carefully, by economizing, will they some day be able to own it - if that day ever comes. But even owning it suggests the other fear, will they be able to manage it, and keep it! There were two saw mills in town and both were let go to ruin; Their houses and their boats are a very striking example of their inability to manage anything well. But inspite of their worst failures there always stands the generous Uncle Sam, ready and willing to pour in money and do their bidding. It's a sweet dreamland of children approaching a perpetual Christmas. That attitude of mind has been deliberately created in them, for no sane reason. And we who represent the church need not be surprised that in the back of their minds they expect the church to be as generously benevolent. They are entitled to every benefit, everyone owes them something, but they need not work for it, no effort on their part is necessary, still less no sacrifice in return for all the benefits. This is the very unreal world in which they live. The outsider must meet them on their terms.

I know that all these observations, and many others which better remain unmentioned, are critical and come from the mind of one who is in the process of assimilating himself. I am sure it need not be, nor will it be, a lasting state of mind.

I remain with very best regards

sincerely yours,

*Alvin E. Gall.*

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9/26/46  
Hydaburg*

OCT 1 1946

Hydaburg, Alaska, September 27, 1946.

*Alaska M.*

The Reverend J. Earl Jackman, D. D.,  
Secretary, Unit of Work in Alaska,  
156 Fifth Avenue,  
New York 10, N. Y.

Dear Dr. Jackman:

For some time now we had to deal with a Seventh Day Adventist agitator, the "pastor" of the S. D. A. church in Craig, who is trying in the most shameless and unscrupulous manner to gain entrance into Hydaburg. He has flooded our community with S. D. A. literature and has made several scouting trips to survey the lay of the land, always with the intention of securing a foothold. He has announced his coming to Hydaburg with the intention of starting a S. D. A. church, had rented the house of Mrs. Vesta Scott before she went to Haines House. However, we prevented the consummation of the latter arrangement by asking Mrs. Scott to break my contract she may have had with the man making it plain to her that her going to Haines House, with her children, a Presbyterian institution, and at the same time letting her house out to a man who has only one intention, namely to denounce and break up the Presbyterian Church of Hydaburg, were two things absolutely contradictory. Because of this the man is very bitterly denouncing me as undemocratic and un-American, ignoring one of the fundamental principles, that of the Freedom of Religion. Of course, all these imposters are alike. They claim all the benefits for themselves while at the same time denying them to others. He has absolutely no use for Presbyterians, his church alone is offering true salvation. He called Mrs. Gall and myself "pagans" in our own house! The man's mind is so sectarian, so warped, his ignorance of the Bible is so abysmal, he is so self-conceited that it is next to impossible to reason with him. He is always right! And at the same time he is so smooth, so greasy, always with that "holier than thou" complex that it is exceedingly difficult to dispute with him. According to information which I have it seems there is a spot on his moral character, while I know from experience that his ethical concepts - if he has any - are of the very lowest sort. To top all this, he was here in Hydaburg for about three days this week, making a house to house canvass - everyone of them being Presbyterian - asking for money for their missionary enterprise --- and receiving it! Inspite of the fact that last Sunday night I called the people's attention to this imposter and his schemes as well as to their un-biblical teachings and practices. Our people here are easily lead, but also as easily mislead, and he counts on the latter.

I would like to ask you to be kind enough and give me the source where I might get literature to give to our people to inform them. It is my intention also to enter upon a course of instruction as to where we stand and where they stand, I mean the S. D. A., and I certainly will not be satisfied with simply defending myself and my flock. Although I am not the fighting sort of a person I will stand my ground for all I am worth.

Thanking you in advance for any help you may be able to give,  
I am sincerely Yours

*Mary E. Gall*

*cc of this  
fax sent  
10/3/46*

NOV 6 1946

Hydaburg, Alaska, October 7, 1946.

To the Board of National Missions,  
Unit of Work in Alaska,  
156 Fifth Avenue,  
New York 10, N. Y.

Gentlemen,

Enclosed, please, find the application blanks for aid from the Board of National Missions for the Native Church at Hydaburg, Alaska. I have filled out the questionnaire to the best of my knowledge and as the questions apply to the field. However, I wish to state that we have not had an annual Every Member Canvass and for this reason have not answered the questions pertaining to it - which is the exemption we request to be granted, for the following reasons:

The economic conditions of the Hydaburg Church and people are somewhat peculiar. Through no fault of the church or its program the Natives have no ability to manage anything well, they have no ability to look into the future and make provisions for it. It is simply one of the regrettable features of native life. Of the population of Hydaburg about 95% earn their living by fishing or working in the local cannery. However, the fishing season lasts only about two months and the canning season only a few weeks, which means that their two months' earnings will have to be spread over a 12 month period. From information gathered and from personal observation I feel it is safe to say that 75% of the people will have no more funds after Christmas - if they last that long. They will have to live on what nature provides, or good neighbors, or a benevolent government. Last year many families earned additional income from trapping. There will be no trapping season this winter and therefore no additional income except for those who decide to go to logging camps or in "the city" - which may be Ketchikan or other places in the states. In the latter case the church can have no hopes of any financial benefits from these people.

> Naturally the financial part of the church life and work is most intimately connected with this prevailing economic condition. We could make a canvass and secure pledges but unless these pledges are redeemed at once and are made in cash there is no hope of ever getting them because the Natives are not acquainted with this method. The idea of "laying aside the first day of the week -"a certain amount is entirely foreign to them. Nor - I am sorry to admit - does there seem to exist the spiritual background in the majority of the people for such methodical, sacrificial giving. I am afraid it has not been cultivated in this church as an integral part of the spiritual life nor as an essential part of the worship service.

According to the Directory of Worship it is a minister's duty and privilege to "cultivate the grace of liberal giving in his congregation". I have made this a guiding principle in my work, with fair success. But I have always been as much interested in creating the spiritual conditions and background which produce liberal giving as in the gifts themselves, since it is my conviction that giving to the cause of the Kingdom enterprise is as much an act and an expression of one's spiritual life as is prayer, or meditation, or Bible study. In a previous congregation I have been able to raise the level of benevolent giving 1400% over a period of four years by persistent cultivation of the theory that giving is an essential expression of one's spiritual life.

While we <sup>do</sup> not have an Every Member Canvass and the customary procedure in financial matters, we are not alarmed, nor is there any reason to be alarmed. Although one fourth of our membership is almost permanently out of town, either at school, or working somewhere, or just vacationing and visiting, we have already been able to raise the level of the congregation's giving in our general offerings (which are the main source of our income) from an average of \$4.- and offering to an average of \$9.- an offering during the past 11 months (November 1945 to October 1946). We have every reason to hope that even under less favorable economic conditions we shall be able to equal, if not better, last year's accomplishment. Last spring's reported total benevolent giving of \$217.00 was the highest, to my knowledge, in the history of the congregation, and here also do we have reason to hope that we shall be able at least to equal it if not better it.

Since the close of the fishing season and cannery the average Sunday offering has amounted to \$12.-. And in an effort to secure funds for a possible meager future I have asked for a special offering as an expression of gratitude for blessings received during the summer season and while money is still available and the offering amounted to \$75.- which, I think, is very good for an attendance of about 50 people and under very adverse weather conditions, also in view of the fact that immediately after the closing of the season an actual exodus of men and women and money is taking place as a rule to Ketchikan where this fast- earned and easy money is spent as fast and for dubious purposes. The church gets none of that and has to be content with what the few faithful and loyal families contribute.

I am asking for time and a sympathetic understanding of the peculiar type of people, the conditions, the methods of work applied ~~xxxxxx~~ under such conditions. We are not shirking any duties, but we have to do much of our work with somewhat less traditional and standard methods than are generally used and practiced.

The following are our definite objectives as a part of our work at Hydaburg during this year:

Bible teaching and Bible study especially for adults, (in regular week-day courses of course also for the children).

The teaching and cultivation of Christian stewardship and its practical application in church life.

A course in Presbyterianism, history, doctrinal teachings and church government, to enable the people to know and love more their own denomination (especially in the face of Seventh Day Adventist attempts to worm themselves into the church and confuse our people).

Repair and improvement of manse and church building.

Respectfully yours,

*Rev. Alwin E. Gall.*

Rev. Alwin E. Gall, Missionary,  
Hydaburg, Alaska.

Please return  
J.B.W.

And. Oct 11/46

Hydaburg, Alaska, October 7, 1946.

My dear Jackson,

I thought I might send you a little reading matter to help you tide you over these coming long winter evenings. Well, you can see what it is all about. Will you kindly take care of it. The enclosed letter explains things well enough, I hope. I would like to see one of them go along with the application to the office in New York.

We have just about completed what seems to be an annual affair, the returning to more or less normal life after the restless and wild fishing season, the first one I have experienced in my life. There were many things which I have learned and which interested me. But there were many other things which one can see only with utter disgust and repulsiveness. And seeing all this one wonders sometimes, as I have done, will we, the church ever be able to accomplish anything toward the changing of human lives and human nature? More than ever before I came to the conviction - which others must have had long before me - that with man it is impossible, but with God all things are possible. If it were not for this promise, our work indeed would be questionable, to say the least.

I would appreciate very much your kindness in looking after our boys and girls who are going to school at Wrangell. Some of them need looking after very much, in more than one way. Some are at the Institute while one or two are going to the town school. Give them your kind fatherly attention and my greetings as well, if you please.

Trusting that this matter is not too much of burden to you, and that all is well at the Presbyterian Manse at Wrangell,

I am with best wishes

sincerely yours,

Alvin E. Gall.

P.S. Sometimes when I send my monthly report to you without a personal note I feel a little guilty, I hope this will make up for it. But I do have an inner aversion to reports and statistics and am never happy in their presence.